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CONTRASTS OF LIFE.

Volume 2.

SPIRIT HABITATION, OR PLANETARY LIFE.

By WATCHMAN, SPIRIT EDITOR,
A MEMBER OF THE
AMERICAN AND EASTERN CONGRESS
IN SPIRIT LIFE.

H. A. Berry, (nee Cate.),
Inspirational Writer and Amanuensis.

We have previously spoken concerning the tendency of the human brain to retain its previously conceived impressions—some, more so than others, from the fact that some brains receive more deeply than others. And when the constituent CHEMICALS of the body are of the crystalline tendency, then the brain receives the corresponding firmness of impression.

The casual observer and student of human nature may easily discern the different traits of individuality:—

Thus, may be discovered in one, an inflexible firmness which is made demonstrable in every act; in every motion of the body, and even expression of countenance: while in another, is just the reverse: then, still, in others, the modification of these two extremes may be found. And why is this?

Religion and Superstition says:—
"God thus designed it to be."

Science says:—

"Natural attributes of species."

Psychic Investigations say:—

"All these are the results of CHEMICAL deposits which are a part of, and go to make up the body of the individual; and the individuality is part and parcel of the body—altho' it may not always be confined to the body; the Individuality is the Soul; and the Soul is a production of the Elements: the body, also, is a production of the Elements—the Elements control all things in Nature, animate or inanimate."

Electricity is an Element—a most

powerful motor force; and when this Element of Electricity is concentrated in a small space, a greater strength of force and power is the result.

Let this Force come in contact with Inorganic bodies, such as stones, and metallic substances of any kind, but more especially with Organic bodies, such as trees, Vegetable fiber, all Aquarial life, and Animal bodies, including Human beings, and if there is within these, such CHEMICALS as will not neutralize with this clear and pure Electricity, then instantaneously there will be a revolutionizing of forces, with combustion and organic disarrangements.

But, on the other hand, if the affinizing CHEMICALS intact are met with by this clear, Electrical current, then a change for the better is the result—new life and vigor is aroused—an Electrified polarity is formed. This polarity generates Magnetism; and when this is formed, a flexible, structural tendency is the result.

In the Mineral Kingdom, this results in producing the fluidific state.

In the Vegetable Kingdom, it produces the multiplication of cellular tissue which engenders and secretes sap, thus increasing growth.

In the Animal Kingdom and Human species, it produces nerve cells and nerve tissue. This tissue, in accumulation, builds the body, and increases its capacity to receive, more abundantly, the neutralizing atoms of the Elements.

But to this stage of development, there is a limit, and the body, having once received this neutralizing CHEMICAL charge, may receive a counter charge which will, in some, rapidly, and in others, gradually change this neutralizing tendency, and the body will again become a non-conductor of Magnetism, but will become thin and spare in flesh—this we term an Electrometer—and all extra charges of Electricity, such as thunderstorms, and the Electric over-charge from the changes in the Moon, will be as a deadening weight to the body, thro' the stagnating effect upon the CHEMICALS within that body.

In such cases the entire nature will take on the nature of this Element, which is at variance—sometimes being spasmodic and violent.

In some cases, the mental action of the person becomes reversed; hatred takes the place of love—anger, the place of docility. The muscles sometimes grow rigid and firm, even to inflexibility. The flesh will become less and less—the mind refuse to cope with the events of the immediate surroundings; and the person will act and speak strangely at variance with his or her surroundings.

In very many instances, such persons are termed "deranged," and, "vicious of temper." And in others, prolonged sickness and disease is the effect, which ends in final decay or death of the body.

These things are not the ordinance of a God, unless that God be the CHEMICAL Force of all Nature.

Mankind have hitherto considered the subject of a God, purely in the sentimental strain of life; and, in thus doing, have lost these vital truths by which they live and have their being.

In our CONTRASTS OF LIFE, we have touched upon many topics, all of which are relative to Life; and in contrasting one point with another, we have felt obliged to appeal to the natural, hence, to the Reasoning side of our readers; and in unison with the natural, we have also taken that portion of Life which, by mortals, is termed the "Supernatural"; but which, we have sought to prove, is but the final of all natural things.

Therefore, when we say to you, that by CHEMICAL Law you live, and by CHEMICAL law you die or change; so we also affirm that by CHEMICAL Law do you continue on after the great CHEMICAL change, which brings death or dissolution of the Organic structure.

This continued life is not entirely remote from the earth's atmosphere, but is an atmospherical condition. The Law of CHEMICAL affinity continues on with the spirit or ethereal body; and by this Law spirits live eternally, yet do change the same as all things in Nature.

In our previous chapters, we have shown how the Soul or Mind is generated; and that this Soul or Mind is the motor-power which eternally shall live. Yet the thought will change as well as desires and dislikes—all of which are governed by the CHEMICAL

supply and deficiency of the body—be that body attended by the ethereal or the mundane Law of structural life.

We have also previously alluded to the great and wonderful influence that one body or Organic structure will exert over another.

Even in the apparently inanimate realm of Nature there is this Chemical attraction and repulsion which serves to change and reconstruct each atom, each fiber, and each species.

In the animate things of Nature, these changes are more marked to the visible sense of man, yet, thro'out all Nature, these changes are governed by the grand Law of Chemical polarization.

Dissolution or death is the reverse action of this Chemical polarization. And what is termed "disease" is but the changing of the cellular tissue into parasitical growth, which is the first stage of new life, altho' in a new form, which eventually returns the atoms of the body back to the gaseous and fluidific stage of life from which they were derived when they took form and shape in the human and structural embodiment.

To some minds, these Laws of Nature are past finding out, therefore, they content themselves with the fallacious theory of a Superior Will-power which they term "God"; and blindly and ignorantly protest against any thought that would lead them to look beyond their superstitious God theory.

We have all due respect and patience with persons of this mental conception, because we see they have so been taught, and their composition being such, they find it hard to grasp a new and plainer truth.

We have said that thought is the reverse action of objective things; and so it is. It is also the reverse action of sound. It is also weakened or strengthened by the Magnetic and Psychic influence which emanates from one being to another. In this way, education is acquired. The brain receives its first impressions of thought. With some, these impressions are carried into, and form a basis for every act of the mature years of the being. This is due to their structural composition, as we have previously alluded to.

We will again allude to the Re-incarnation of the Soul.

THE WATCHMAN.

Written for *The Watchman*.

MATERIALIZATION

Editor of The Watchman:—

Agreeably with your request, I send you, for publication in your valuable Journal, the following account of a most wonderful Materializing seance which I held privately on the evening of May 20, 1884, with a private lady medium in this city. I am not at liberty to use the lady's name, for she gives no public sittings.

This seance was held in her parlors, and for a cabinet, we simply drew a curtain across the corner of the parlor against dead walls. A neighbor, a lady friend of the medium, sat with me, to play the piano.

This seance was held by express directions of my spirit friends—they fixing the day, time of day, and minutely expressing all conditions which I was to make and observe—stating, as they did so, that it was for the purposes of treating me for strengthening my physical health, and also for developing me spiritually.

The spirits announced to me that they should treat me with extract of herbs—such a manifestation of spirit power as no mortal had yet experienced.

The seance commenced at 8 o'clock, and closed at shortly after ten. My sister, who has been in spirit life nearly thirty years, took control of the medium and conducted the seance—she remained Materialized during the entire evening, talking and singing alternately, as opportunity offered, in her natural voice and with as much force and as clear enunciation as when in earth life. She informed me, at the commencement, that but few spirits would Materialize, as the forces would be directed to my treatment, and that they should not take from my strength in the least, but give me strength; and that I must not leave my seat during the seance—must remain absolutely passive, must not touch, nor offer to touch any spirit who might appear.

I will here stop to remark, that when I met the medium in the evening, I observed that she was quite pale—in fact, her face was nearly of a marble whiteness. I remarked;—

"I hope you are well this evening."

She replied:—

"No, I am not; I do not remember having so miserable a day as this has been, I have come near fainting several times."

I replied:—

"It is all right; the spirits have surcharged you with Magnetism for this seance: you will feel better after it is over."

Both statements were confirmed.

At the opening of the seance, my sister stated that my entire Band, numbering over ninety spirits, in all, were present.

About half of this Band is composed of ancient Persians, Chaldeans, Egyptians, Grecians, and Hebrews, who have been so long in spirit life, and are so far progressed that they are not known by their earth names.

My sister also stated that the parlors were full of spirits, and as many as could occupy the cabinet had been designated as immediate operators in this seance, and were required to support the Materialized forms, and furnish them with the fluid extract of herbs as fast as they should use it up

on me; that she herself was to come out and dispense upon me the extracts.

Subsequently she said:—

"The arrangements are changed in this respect, it is decided that I must remain and hold control and care for the medium, and others would administer the herbs; and that Spright, Great-heart, Fleetfoot, and my Uncles Luther Holland, and Dr. Wm. Bridgman would take active parts."

The first three are my familiar Indian spirits and faithful protectors.

It was quite a while before there were any demonstrations, and my sister remarked:—

"Do not get impatient, my dear brother, it takes some time to get every thing ready; to get the extract of herbs all here ready for use, so that there may be no interruption after we commence baptizing you; for this is to be a new birth to you—a new baptism of the spirits, and a dedication."

Presently an ancient spirit, one of my Band, very tall, came and gazed upon me for a moment or two, then returned. Then my niece, Ellen Holland came, and, standing before me, showered me completely with a fluid extract of the most delicious fragrance.

My sister directed me to open wide my mouth. I did so. And the liquid was showered upon me in such profusion that it filled my mouth and eyes, as if I were holding my face to a shower of rain.

She accomplished this by flitting her hands toward me, then turning her palms up as tho' something was being poured into them, she would then fling her hands toward me, and another shower would come. She flitted her hands so violently that I could hear her fingers snap. This she continued for not less than forty minutes, then returned to the cabinet; and Spright came and repeated what Ellen had done, for about ten minutes, and dematerialized; when my sister remarked:—

"Spright has returned to New York to your private medium, who she controls, to tell her of it."

Then an ancient Persian came and actually drenched me for, at least, ten minutes.

I wore, at the time, all my Winter clothing, as usual, with very heavy under garments, and my clothing was so thoroly saturated that I was wet to the flesh. Quarts of the extract must have been used, which took a full hour to administer. The parlors were full of the spray. The lady, sitting a few feet from me, was also a participant of this great luxury.

Immediately following this baptism, Ellen came into the room, and went behind me and placed her hands upon my head, gently moving them, producing the strangest and most indescribable sensation.

During this entire treatment, I seemed transported to celestial Spheres—language utterly fails to describe my sensations—it did not seem to me that I was a dweller of earth's Sphere at all. I seemed transported to a heaven of infinite bliss. The heart cannot feel, nor the mind conceive of such raptures of joy as I then and there experienced; and I can never lose its influence upon my Soul.

On my enquiring of my sister, how this was accomplished? She replied:

"A part of the Band brought the extract of herbs here in an impalpable powder; others Materialized it in-

to liquid; others poured that liquid into the Materialized hands, just as you would pour water out of a bottle."

I could detect different herbs, but could not obtain the formula; but the odor was most exquisite, and I carried it in my clothes for an entire week; but, at the last, it changed to precisely the same strange odor that I have always observed is in the clothing of all spirits who Materialize to me.

And upon enquiring of my sister and Uncle Luther Holland, why it so changed? They have informed me of the Science at length, which, in brief, is this:—

That spirits make use of such extracts, in preparing their clothing, as the person, requires, to whom they come. And this changed its odor because the same substances were used—only in greater profusion—as they always use in preparing their clothing to me, for development spiritually.

The treatment being over, my sister stated, that a male spirit present, who had recently joined my Band, desired her to come out to the table [which stood by the light at the far end of the double parlor] and write me a message for him.

She came out as natural as in earth life, went the entire length of the parlors, and wrote the message, bringing it to me, said:—

"Read that when you get to your room."

It was a matter of private interest that I need not mention.

Then my sister remarked that they had permitted a strange lady to come, as she desired to show herself to the lady at the piano, that she might describe her appearance to her friend.

The stranger Materialized, and went to the table and wrote a message for her friend, and gave it to the lady at the piano, then returned to the cabinet, remarking, as she did so:—

"I cannot stop, for I am a stranger, and the Band will not permit me to remain."

Then my sister spake, saying:—

"Spright has returned from New York, and wants to come out and touch the keys of the piano."

Then an amusing colloquy occurred between them. Spright was determined to come to me, and my sister spake with emphasis:—

"No, you cannot touch him, you must not go near him; you may go and show yourself to him, and may touch the keys of the piano, but you must not touch him—no, we cannot allow it. Charles, do not let her touch you! Now, go and do as we tell you, or you cannot go at all."

After this charge was repeated several times, Spright came beautifully, and touched the keys of the piano, then turning to me, she flaunted her long, black hair at me and threw me kisses; she then returned and dematerialized at the curtain.

Then a very tall, ancient spirit, one of my Band, came, and after gazing upon me for a while, bowed his head gracefully, and waving a good bye, with his hand, returned.

Then a tall Grecian came and gazed upon me with apparent interest. It was the first time I had ever seen him. He waved me a good bye, and returned.

My sister then said:—

"Dear brother, do you know that last spirit?"

"I do not," I replied.

"It is your Athenian friend."

"Why," said I, "Mary, is that Dr. Flint's guide?"

"Yes," she replied, "it is him, and he, too, has joined your Band."

"God bless him," said I, "the noble spirit, send him back, I must see him again."

Presently he returned, and smiled upon me most gracefully. I thanked him repeatedly. And well knowing his aversion to giving his name, I said, "To identify you, Sir, I will call you Xenophon. To this he smiled assent, and returned."

Then my sister remarked:—

"He is pleased to have you give him that name. Our dear Uncle, Doctor, says, 'We must not keep the medium any longer, and we shall have to give her a treatment to restore her vitality.'"

She then commenced slapping the medium with her hands, talking to her all the while. Finally, she spake to the other spirits, saying, "Give me the extract of herbs."

Then pouring it over the medium's head, she said:—

"Never mind your hair, medium, we have got to restore you; never mind your curls, you can do them up again, &c."

Presently she said, "Turn up the gas, dear brother."

I said, "Are you going, Mary?"

"Yes," she replied, "Good bye."

I turned on the gas-light, and the medium came out with her hair soaking wet, and hanging down over her shoulders and back. She was literally drenched with the same fluid extract that was used upon me.

And thus ended this wonderful seance, which, in all my experience, was the culminal point in spirit manifestations.

Oh! the depths and richness of Infinite love in organizing law that our spirit friends are thus able to manifest themselves, and their matchless power to us while dwelling in this mundane Sphere; and their kindness to me.

The strange and delightful experiences of this evening can never be effaced from my memory. Were it not from those I love here, and who look to me for aid, most gladly would I have returned with those exalted spirits to their celestial homes; but I am content to remain here so long as it is their pleasure and purpose, and work together with them in accomplishing their purposes of good to Mankind.

I will add, that Spright did return to New York, as my sister stated, and did inform her medium of the seance.

C. HOLLAND.

Revere House, Boston, Mass.

LET us work in peace, love, and unity with all who will stand upon our platforms, and if some few think or do what we believe is wrong we will talk, argue, prove, and convince them of their errors, or let them convince us that they are right. I am satisfied that there is far more danger in an over-cautious, selfish exclusion than there is in a broad, free platform. Error will never triumph where free discussion is allowed. I am ready to accept even the help of a Catholic Priest if he will work for the demands of Liberalism. But this dividing off into cliques, sects, and parties is deleterious to our beloved Cause and not at all in accordance with our motto of the highest good to the greatest number.—*Elmina D. Stenker*.

THE WATCHMAN.

Written for The Watchman.

RELIGIOUS AIDS.

However horrible the recital of the cruelties that were in use by different Religious Sects, and practiced on those who had the courage to think different from the established Creeds, may appear to the reader, they were, nevertheless, a fact.

It was of little consequence how pure, how true, or how honest a person's life might be, if they did not assent to certain ideas (at which common sense revolted), they were, if caught, subjected to one or all of the terrible ordeals established by the so-called followers of the meek and lowly Jesus, in the early Ages of those Creeds. The same would be the case in this day, had they but the power.

The bitterness of hate, and the bigoted idea that they were doing God's Will in torturing and killing dissenters, is just as strong in their hearts as it was in the 12th or 15th Century. They are powerless to enforce, that is all.

In my travels, I have had the chance of seeing several instruments of torture that were used by the Churches, or, at least, models of them, and I will give a brief description of them.

Punishment by application of Pincers, Cutting of Skin, and Dragging.

The victim was placed on a high wagon or truck, (so that all could see him or her), and carried thro' the town, and, at the first designated place, a pair of red-hot pincers was applied to the right breast; when in another locality of the town, (which was named), a portion of the skin on the left side of the back was torn off. The victim was then laid on a board and taken to the place of execution, where the right hand and head were separated from the body, and the latter placed on the wheel, (which I shall describe in future).

The above, be it understood, was done in case of the victim being a man; if a woman, the body was buried under the place of execution, but the head and the right hand were placed on a wheel near the streets.

This mode of torture was firstly used for criminals, but the Churches soon adopted it, and added it to their stock of ornaments.

An Innocent Maiden on the Rack.

She was accused of theft or heresy by envious neighbors, and as she denied the charge before the Judge, she was placed upon the rack, and strapped by hands, feet, and body, in order to be forced to confess.

The rack was similar to a bedstead with a large roller across the center, and rollers at each end to which were attached ropes. The victim was placed so that the large roller came about the center of his or her back, the ropes were fastened to the ankles and wrists, and a strong man at each end roller drew the ropes till they cut to the bone and dislocated them at the thighs and shoulders—all in the name of Jesus.

The Cane.

The victim's hands and feet were placed in this vice-like contrivance, and pressure applied until the accused's hands and feet were reduced to almost a jelly. They were then brought before the Judge and tried. If obsti-

nate, more cruel tortures awaited them. The notorious prosecutor, Doepler, said:—

"Remarkably efficacious are these Cane against those who deal in the arts of the devil [mediums]."

The Spider.

The Spider was a kind of iron tongs resembling that insect. It was both an instrument of torture and punishment, with which the flesh was torn out of the body.

The outrageous and fearful use to which the Spider was applied, made it one of the cursed instruments of human cruelty. By means of the sharp-pointed iron, the breasts of women were nearly torn out of the body.

The Iron Maiden of Nurnberg.

This most fearful of all instruments of execution, was, according to tradition, manufactured by a Spaniard, at about the year 1535, and had the appearance of a gentlewoman in the usual costume in vogue in the 16th Century in the famous City of Nurnberg.

Its interior contained many swords and daggers, which penetrated the eyes, head, and breast of the victims, as soon as they were pushed into the machine, and the latter closed.

The Maiden also contained a trap, thro' which the corpse fell into a machine, consisting of sharp knives, where it was cut to pieces and then thrown into a canal.

EMANUEL M. JONES.

Philadelphia, Pa.

To be Continued.

Editor of The Watchman:—Dear Madam:—Will you please be so kind as to give me a space in your valuable paper, THE WATCHMAN.—N. MacLeod.

ROMANISM, INIMICAL TO GOVERNMENTS AND REPUBLICANISM.

Reader, mark and take sharp notice of the following oath, which every Romish Catholic Bishop, is obliged to take, which makes it obligatory upon them, to inform the Pope, of any, and all movements made in any Country, that would militate against the interests of the Romish Papal Church.

This is, in effect, swearing to be spies and traitors.

And yet, we find men, in high places, who do not hesitate a moment to call a Bishop, (who has so sworn), a friend, and avow, openly, that they respect and confide in men who are better subjects of the Pope of Rome, than they are Citizens of any Country or Government.

Indeed, after taking the following oath, it is impossible for a Romish Bishop to become a Citizen of these United States of America, or of any other Country or Government—talk who will—without perjuring himself.

It, indeed, needs no argument to convict Romanism of its vile, wicked, fiendishness—direct Anti-Republicanism, in fact, here we have their own self-condemnation, to the very letter, and uttered by themselves, to show how far Roman Catholics, Romanism, and Popery may be trusted.

Reader, take note, now, of the fearful oath being administered; and, in particular, let all Spiritualists awake, and pay attention to the oath being administered to a Romish Bishop.

The Romish Bishop's Oath of Office.

I, G—— N——, elect, of the Church of N——, from henceforth will be faithful and obedient to Saint Peter, the Apostle, and to the Holy Roman Church, and to his Lord, and to our Lord, N—— Pope, N—— and to his successors, canonically coming in; I will neither advise, consent, nor do anything that may make them to lose life nor members—or that these members and persons may be seized or hands anywise laid upon them, or any injuries offered to them under any pretense whatsoever. The counsel which they shall entrust to me withal, by themselves, their messengers, or letters, I will not knowingly reveal to any, to their prejudice. I will help them to defend and keep the Roman Papacy, and the royalties of Saint Peter, saving my orders against all men. The Legate of the Apostles and the Apostolic See, going and coming, I will honorably treat and help in his necessities. The rights, honors, and privileges, and authority of the Holy Roman Catholic Church, of our Lord, the Pope and his aforesaid successors, I will endeavor to preserve, defend, increase, and advance. I will not be in any council, action, or treaty, in which shall be plotted against our said Lord, and the said Roman Church, anything to the hurt or prejudice of these persons, right, honor, State or power, and if I shall know any such thing to be treated or agitated by any whomsoever, I will hinder it all that I can, and, as soon as I can, will signify it to our said Lord, or to some other by whom it may come to his knowledge.

The rules of the Holy Fathers, the Apostolic decrees, ordinances, or disposals, regenerations, provisions, and mandates, I will observe with all my might, and cause to be observed by all others, as heretics, schismatics, and rebels to our said Lord or his aforesaid successors, I will to the utmost of my power, prosecute, persecute and oppose. I will come to a Council when I am called, unless I be hindered by a canonical impediment. I will, by myself in person, visit the threshold of the Apostles every three years, and give an account to our Lord and his aforesaid successors, all of my pastoral office, and of all things anywise belonging to the State of my Holy Roman Catholic Church, to the discipline of my Clergy and people, and lastly, to the salvation of Souls committed to my trust, and will, in like manner, humbly receive and diligently execute the Apostolic commands, and if I be detained by a lawful impediment, I will perform all the things aforesaid, by a certain messenger hereto specially empowered, a member of my Chapter, or some other in Ecclesiastical dignity, or else having a parsonage, or, in default of these, by a Priest of the Diocese, or, in default of one of the Clergy (of the Diocese), by some other secular Priest, or regular Priest of approved integrity and Religion, fully instructed in all the things above mentioned, and such impediment I will make out by lawful proofs to be transmitted, by the aforesaid messenger, to the Cardinal proponent of the Holy Roman Catholic Church, in the congregation of the Sacred Council. The possessions belonging to my table, I will neither sell, nor give away, nor mort-

gage, nor grant anew in fee, nor otherwise alienate—no, not even with the consent of the Chapter of my Church, without consulting the Roman Pontiff; and if I shall make any alienation, I will, thereby, incur the penalties contained in a certain Constitution put forth about this matter.

So help me God, and these Holy Gospels of God.

Oh my dear sisters and brothers, Spiritualists and Protestants, as Heretics, you are standing on strange ground, and not on holy ground, as the above oath sets forth so terrible, in words, terms, and sentences, running into such desperate, fiendish language.

Spiritualists, I would not have you ignorant of what the above oath sets forth, as taken by the so-called Holy Bishops—are not such, fearful in the extreme? And yet, such men, mingling among other peoples, communities, families, and individuals, are called gentlemen—even under such oaths.

Oh! dear Spiritualists, one and all, arise, open your eyes and look about you, and beware who is around you. It is high time you had aroused yourselves up into the universal, radical, spiritualistic ranks.

Spiritualists and Protestants, be not ignorant at all, as a large portion of the Popish Priests in the two Countries—United States and Canada—are from Maynooth College in Ireland. And be it known to all Spiritualists and Protestants, that all Priests have to take the following oath on being admitted to the order of Priests.

Yes, Heretics, as Protestants, Spiritualists, and Infidels—your correct names are Heretics, as so christened and called by the Roman Catholic Church's subjects.

Dear readers, here is the Oath of Catholic Priests, as taken.

I, A—— B——, do acknowledge the Ecclesiastical power of his Holiness, and the Mother Church of Rome, as the chief head and matron above all pretended Churches thro'out the whole earth, and that my zeal shall be for Saint Peter, and his successor, as the founder of the true and ancient Catholic Faith against all heretical Kings, Princes, States, or Powers repugnant unto the same. And, altho' I, A—— B——, may follow, in case of persecution, or otherwise to be heretically despised, yet, in Soul and conscience, I shall hold, aid, and succor the Mother Church of Rome as the true, ancient, and Apostolic Church. I, A—— B——, do further declare not to act or control any matter or thing prejudicial unto her, in her sacred orders, doctrines, tenets, or commands, without leave of its Supreme Power, or its authority under her appointed, or to be appointed, and being so permitted, then to act and further her interests more than my own earthly good and pleasure, as she and her head, his Holiness, and his successors, have, or ought to have supremacy over all Kings, Princes, estates, or powers whatsoever, either to deprive them of their crowns, scepters, powers, privileges, realms, Countries, and Governments, or to set up others in lieu thereof—they dissenting from the

Continued on Seventh Page.

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We open our columns to the Public and invite correspondence; reserving the right to reject any communication that we deem improper to be issued in our columns. Under no consideration will anonymous letters be published: we require the name and address of the writer as a guaranty of good faith.

REMEMBER TO ADDRESS US at 1073 Clifton Park Ave., Chicago, Ill. This will ensure a more speedy delivery, and prevent mail-matter intended for us, from being mixed with that of the "Y. M. C. A. Watchman."

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Trains for Millard Ave.

Leave Central Depot at 10.00 a. m. and 9.30 p. m.

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BOOK REVIEWS.

We call especial attention to the following very interesting and instructive works from the pen of Mrs. Chandos Leigh Hunt Wallace, of London, England.

Her work on PHYSIANTHROPY; or, *The Home Cure and Eradication of Disease*, is highly instructive—containing some most valuable information in regard to disease and its cure.

On the subject of disease, as resulting from, and being of the same constituent quality as that of common brewer's yeast (Compressed Yeast), we take the following:—

"Let us enquire into the small amount of knowledge possessed on the nature and character of the human blood, in which the keystone to what disease really is, lies concealed.

"We are all aware that food put into the digestive organs goes thro' a process of assimilation, and is then turned into healthy, or unhealthy blood, according to the purity or impurity of that food, and according to whether it meets with any impure matter on entering the stomach, which it generally does, and with which it has to mix, and to a certain extent partake of its character. This matter found in the stomach may be material left from last meal, or some old matter thrown from the blood into the digestive organs for the purpose of removing it from the system.

"If you examine human blood under a properly adjusted microscope, you will find that it is composed of minute particles, of which physiology teaches us that not less than 70,000,000,000, are contained in one cubic inch.

"Now, these particles are termed the corpuscles of the blood, of which there are two distinct sorts, known as the red or blood corpuscles, and the white or colorless corpuscles.

"Persons in a condition most nearly approximating perfect health, are found to have a predominance of red corpuscles, and persons dying, as for instance in the last stage of consumption, are found to have a predominance of the white or colorless corpuscles."

"If pus matter from an ulcer, cancer matter, that which is absurdly called vaccine lymph, or indeed if any form of diseased animal matter, be placed under a powerful microscope, each form of matter will be found to consist entirely of these same white corpuscles in various stages of development.

"This fact gives us light which enables us to immediately discern the unity of disease, but let us make a further experiment, and we shall demonstrate a method of manufacturing pus matter of any character, and in any quantity.

"Take five vessels; place in one—some malt-wort, in another—some grape sugar and water, in a third—some ordinary sugar and water, and in the fourth and fifth—you may place apple juice.

"The temperature of your room should not be less than blood heat, i. e., ninety-eight and a half degrees, Faht.

"Into one of the vessels now drop some 'pure vaccine lymph,' in a sec-

ond—some fresh cancer matter, in a third—a piece of the dead flesh of an animal, in a fourth—some consumptive lung matter, and in a fifth—a little brewer's yeast or leaven.

"Now, let these solutions be kept at blood heat, and it will be discovered that fermentation quickly commences, and carbonic acid gas and alcohol are generated in each and all, and the fermenting corpuscles continue to rapidly increase in number. If we place a small quantity of the contents of each of these vessels under the microscope we shall find that the whole five are identical.

"Again, procure some white or colorless corpuscles, fresh 'vaccine lymph' (?), primary consumptive lung matter, and cancer matter, and you will find that the whole ten objects, subjected to microscopic observation, are identical; i. e., the five fermented objects, the three specimens of animal pus matter, the 'vaccine lymph', and the white corpuscles of the human blood.

"Now, what does this demonstrate? simply that yeast or ferment, pus matter, and disease, and white corpuscles, are all one and the same thing.

"From the brewer's vats (or our experimenting vessels) that deadly poison, carbonic acid gas, is evolved. This carbonic acid gas is produced whenever alcohol is generated, either from the fermenting of brewer's yeast or leaven, from pus matter, or dead flesh (which is invariably impregnated with white, or yeast corpuscles). But this generation of carbonic acid gas is not confined to brewer's vats, or experimental vessels, but is found to be issuing from the lips of every adult and infant, tho' then it is disguised under the name of 'wind' or 'flatulence,' but in reality it is the result of the decomposition, or fermentation of the food in the digestive organs, where it has alcoholized, and generated carbonic acid gas, and that carbonic acid gas is known to every scientist of the day, and is the origin of that absurd error of mistaking digestion, or re-composition, for fermentation, which is decomposition.

"Calves born from cows fed, or rather starved or stuffed on brewer's grains, are often found with their lungs positively studded with tubercles, which shows the disease-producing powers of these grains when fermented.

"Now, yeast is usually taught, and is supposed to be, a vegetable growth, and the white corpuscle merely a particle in process of development into the red corpuscle, as we have before stated, but my Instructor has made the discovery, and has scientifically and mathematically demonstrated its truth, that each white corpuscle is an independent living, self-multiplying, parasitical animalcule, for he has seen them throw off smaller white corpuscles, and these again throw off more, and further observation proves that when man yields to depraved appetites he feeds, develops, and multiplies this parasitical animalcule, and starves himself by surrendering all his muscular tissue, brain and fluids, to the ravages of the yeast corpuscles, to be decomposed.

"When once these yeast corpuscles get the mastery of the human organism, it is with the greatest difficulty that they can be destroyed, because of their rapid self-multiplying power,

and their marvellous tenacity of life. They can exist in a temperature of four hundred degrees, Faht., and, indeed, to destroy them by any other means than long and systematic starvation, would result in any number of deaths of the strongest human organism, before they would be killed or even paralysed. Indeed nothing but positive calcination, or long boiling seems to be in any way rapidly or permanently destructive to them. Freezing and solidifying that which they are in, stays their activity and conceals their existence; but thaw, or liquify that substance, and fermentation expresses itself.

"We mention the rapacious powers of yeast, which can be judged of from the fact, that a small quantity will consume fifty pounds weight of sugar in each thirty-six gallons of water in sixteen hours, if set and kept at a temperature of about 98°, Fahrenheit.

"Fortunately for man, his observation can easily detect what food has either become, or will rapidly be fermented, which enables him to avoid it with tolerable accuracy.

"There are a few diseases of a fungoid, warty, and other abnormal growth character, which are not composed of yeast corpuscles; but even the development of these is greatly assisted by the organism becoming more degraded, as it must daily be, when the food of the individual is conducive to the multiplication of yeast corpuscles. There are also mineral and other cumulative diseases, obtained by medical drugging, and various unhealthy occupations, etc., all of which tend to lower the natural vitality of the organism, so that the daily expulsion of yeast corpuscles by perspiration and other channels becomes gradually more and more difficult, till an illness perhaps even unto death, is the result.

"We have now done our best to give you, in a few words, an idea of what disease really is, and we will next proceed to consider—

"THE EXPRESSION OF DISEASE IN THE HUMAN ORGANISM."

We can endorse these statements in regard to brewer's or fermented yeast, from our own experience therewith, as we have had revealed to us, by spirit guidance, the proof that said yeast was productive of parasitical growth: and have never, since our discovery, permitted the ingredient to be used in our family.

These things should be known to every woman and man in the land.

Another very valuable book, is:—

A COOK'S GUIDE for the production of the Dishes; and 366 MENUS, each consisting of a Soup, a Savory Course, a Sweet Course, a Cheese Course, and a Beverage, (with all their suitable accompaniments) for every day in the year, no dish or beverage being once repeated, all arranged according to the Season, and without the introduction of Fish, Flesh, Fowl, or Intoxicants.

We venture to say that many ladies would find this work to be of invaluable worth to them in preparing menus

THE WATCHMAN.

for their family table.

This system is purely of the Vegetarian order, and is, in our judgment, a great improvement on the flesh, fish, and fowl diet of the ordinary Cook Books.

We believe that the future refinement of the human race will greatly depend upon the food that is taken into the system.

Experience has revealed to us that all flesh food has a greater tendency to parasitical growth than any other food, and this will explain why habitual meat eaters are so subjected to aches and pains and disease of every form.—ED. THE WATCHMAN.

Price of above works, 3s. 6d. each.

Address Mrs. Chandos Leigh Hunt Wallace, Publisher of Philanthropic Reform Works, 2 Oxford Mansion, Oxford Circus, W., London, Eng.

The above mentioned books can also be obtained at the Office of THE WATCHMAN, at \$1.00 each. Address H. A. BERRY, Editress.

We publish the following unsolicited TESTIMONIAL, for the good of the Cause.—Ed.

ELLINGTON, N. Y., June 27, 1884.

MRS. H. A. BERRY, (nee Cate):

Dear Sister:—This is to certify to you, that since using your MAGNETIZED PAPER, my health and strength have very materially improved. I have taken no medicine since I began to wear them.

The first PAPER was received Feb. 25th (1884), the second, March 10th, the third, May 5th. I wore them nights only—a week each.

I was suffering from Constipation, Kidney troubles, and Catarrh—which kept me very weak.

Since the receipt of the last MAGNETIZED PAPER, my strength has gained so fast that I think the spirit who wrote on it—"Spirit Chief be near you to give strength"—understood his business.

For many years I have not been able to walk a quarter of a mile without great exhaustion.

Now, I can ramble the fields and woods where my travels must be over a mile, and feel gay after it.

Many Thanks.

TRYPHENA C. PARDEE.

Written for The Watchman.

THE OUTLOOK.

The outlook grows brighter
As the years roll on;
Our hearts grow lighter
In the beautiful morn

Of Spiritualism's Sun
That shineth bright
Till the day is done—
And thro' the darkest night.

Cheer up, my brother,
The outlook is bright;
There is no other
So near the right.

All o'er the land
Are words of cheer,

Clothed in beauty grand—
Shorn of trembling fear.

Sister, cheer ye up—
I, your sex doth greet,
And say, ye shall sup
From Fountains sweet

The nectar sparkles bright
With Wisdom's dew.
Whispering of your right,
Are hearts beating true;

Voices from the spirit-land
Swell the increasing note,
That down-trodden Woman
Hath the right to vote.

Dear Sister, comes the day
When you'll surely see—
I truly hope and pray—
Your sex forever free.

The outlook every hour,
For Woman, brighter grows;
Like a new-blown flower—
The heaven-scented rose.

Men of mind and might
Never stop to pause;
But advocate your right
To help form our Laws.

Women of noble mind,
Exist on every hand;
Gentle true and kind—
A power in the land.

Then let us ever plight
Our vows to Woman's aid;
Knowing 'tis ever right—
We shall in love be paid.

O! Humanity, grant the day
Of equal rights to all:
For this we'll ever pray,
Tho' the heavens on us fall.

Glenburn, Me. C. MONTRESSOR BROWN.

MOUNT PLEASANT PARK CAMP-MEETING.

The Second Annual Camp-meeting of the Iowa Conference of Spiritualists and the Spiritualists of the adjoining States, will be held at Mount Pleasant Park, Clinton, Iowa, commencing August 3, 1884, and closing August 26th.

For further particulars, address Daniel Skinner, Sec'y, Clinton, Iowa.

"WHERE

Do you send all those Bells?" was asked the Messrs. Henry McShane & Co., the other day by a party of gentlemen who came into their Bell Foundry at Baltimore, Md., to select a suitable Bell for their Church. The fact is, they go everywhere. A fine Bell of 2000 lbs. was recently sent to a Church in Birmingham, England, which elicited a very commendatory letter from the Architect of the Church. 3 fine ones to Harbor Grace, N. F. Can. 2 to the W. Indies. Another to Cisco, B. Columbia. A set of 5 to Lewiston, Ne. A set of 6 to Buffalo, N. Y. The Rev. Clergymen who came to the Foundry to select these Bells, did so on the merits of the Bells entirely, having used other Bells and been dissatisfied, and after carefully studying the merits of them, and consulting with others who are acquainted with the McShane Bells, they stated their entire confidence in the McShane Bell Foundry to furnish them with a perfect set of Bells in every respect. The Rev. Clergyman of Lewiston, Me., in selecting his Bells after a visit to the Foundry in Baltimore, stated substantially the same, as did a Rev. Gentleman of Johnstown, Penn. Besides the above Bells, the Firm have shipped away during the past 18 months an average of 68 Bells per month, the shipments being to all points.

The above facts give only a faint idea of the great number of Bells which go to almost every portion of the inhabitable Globe, and which will ring commendations of the Firm's handiwork, perhaps, for many years yet after the present generation shall have passed beyond the river.—Adv.

Peace Bird's Mission Fund.

It has been suggested by the Band of Spirits, that we establish a FUND by contribution from different persons who feel to donate what they are able, towards sending THE WATCHMAN free to those who are unable to pay for it.

Each donation thereto will be acknowledged by the Editress, by letter, to the party sending it.

Small amounts will be gratefully received, to help on the work.—EDITRESS.

Send for photograph of Spirit WHITE FEATHER, PEACE BIRD, as a magnet of Spirit power. Price 50 cents. Address H. A. BERRY, Editress, 1073 Clifton Park Ave., Chicago, Ill.

The Freethinkers' Magazine and Free-thought Directory, for the United States and Canada, is a bi-monthly publication, devoted to the interests of Freethinkers everywhere. H. L. Green, Editor and Proprietor, Salamanca, N. Y. Terms: \$1.50 per annum, in advance, 25 cents a copy. Fee for entering your name in the Directory for one year, 25 cents.

The above mentioned work is a truly useful publication. Freethinkers will do well to enter their names in the Directory Department.—Ed.

Address H. L. Green, Salamanca, N. Y.

The publishers of Mind and Matter wish to announce that they have several files of Vols. 3, 4, & 5 of Mind and Matter, for binding, all complete and in perfect order. Persons desiring the same should apply to L. I. Abbott, Manager, 713 Sansom St., Philadelphia, Pa.—Ed.

E. S. WETMORE, 444 Broome St., N. Y. City, is a duly authorized Agent of the Boston Star & Crescent Co., to receive subscriptions for THE WATCHMAN, and sign receipts for the same. Per Order. Boston Star & Crescent Co.

The Spiritual Offering, (weekly \$1.50), and THE WATCHMAN, (monthly \$1.00), will be sent to any address for one year for \$2.00.

Address, H. A. BERRY, Editress of THE WATCHMAN, 1073 Clifton Park Ave., Chicago, Ill. Or, D. M. Fox, Editor of Spiritual Offering, Ottumwa, Iowa.

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Please order them of Elmina D. Slenker, Snowville, Pulaski Co., Va.—Ed.

\$1.00 pays for THE WATCHMAN for 1 year.

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SPIRITUAL MEETINGS.

The Chicago Association of Progressive, Universal, Radical Spiritualists and Mediums hold a meeting each Sunday at 2½ p. m., at Liberty Hall, 213 W. Madison Street. Seats free. Public cordially invited. Dr. N. MacLeod, Chairman.

Mediums meeting each Sunday at 10½ a. m., at Apollo Hall, 2730 State St. Public cordially invited. Seats free. S. A. Danforth, Chairman.

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1073 CLIFTON PARK AVENUE, CHICAGO, ILL.

THE WATCHMAN.

CORRESPONDENCE TO THE WATCHMAN.

By Mrs. MINERVA MERRICK, Quincy, Ill.

Formerly Publisher of

A FOUNTAIN OF LIGHT.

The publication of "A Fountain of Light," as a Periodical, is discontinued. Bound copies of Volume 1, containing 332 pages, can be obtained of Mrs. Minerva Merrick, Quincy, Ill., at 50 cents each. Postage 16 cents.

Friends of Progression:—

The grand plant of Spiritualism is unfolding its petals to the spiritual Sun, and its fragrance of intelligence is wafted in many lands; and in a few more years it will be in full bloom, and its perfume will fill the earth with its heavenly bliss of love, mercy, justice, sympathy, and kindness to all the children of our Father—the spirit world.

We read the progressive papers, and hear the shout from the four quarters of the earth:—

"Glory to the most high God for this everlasting life—peace and goodwill to all Mankind."

(The French or Italian muleteer never crosses the St. Louis bridge, on the road over the maritime Alps, without shouting *vive le* to the memory of the Emperor of France, or the King of Italy; and the rocks repeat the shout with a hundred voices in unison—"Vive l'Empereur," "Vive le Roi"—and he does live).

Here is a clipping from Mrs. Milton Rathburn's address, "The way made clear," published in the *Banner of Light*, Feb. 16, 1884.

"What can right matters, or make the way clear? Can order come out of chaos? Will our world bloom in the beauty of heaven-ordered law, or in obedience to laws divine?"

"Yes; sometime in the Future, it is safe to predict the millennium's dawn, and in that day, every one will not only know the right, but do right for right's sake."

"But how can we approach that day of millennium? Who will clear the way?"

"We believe that Spiritualism has come to Humanity as a great benefactor; that in her hand lies an effective remedy for all the ills of life; that as a great Physician, no malady can baffle her skill or hold out against her will to subdue."

"As a Humanitarian she is worthy the respect and following of the whole world. She works singly and unitedly for the elevation, development, and uplifting of every child in the human family. No depth of degradation can hold its victim below her helping hand; no wail of suffering is so feeble as to escape her listening ear; no cry of agony escapes her heart of sympathy attuned to love for the helpless, the unfortunate, and the afflicted."

"As a teacher of the divinity of truth she has neither rival nor peer; as a ministering angel she has no equal; as a motive power for good there is no Philosophy or Religion so replete and complete as Spiritualism; as a purifier and rectifier there is no agency so potent; as a blessing none can compute her value; as a demonstrator of facts, who can or will question her right to the throne of Truth? as a comforter and healer of wounds

her power is limitless; as the subduer of wrong or undeveloped good she is wise, discrete, just, and firm.

If Spiritualism fills all these honorable missions can we possibly doubt or shrink in shame when found under her banner? Is our ignorance of her worth and our lack of adherence and appreciation excusable?

"When the way is made clear, and we stand in the sunlight, shall we not bitterly regret our apathy, our disloyalty, our cowardice, and willful blindness to our duties and opportunities?"

"What has life to offer in the way of truth more than Spiritualism brings to us? Where can we find a panacea for ills that she cannot bestow? What blessings do we seek beyond her power to grant? Where can our feet stray beyond her control, and where shall we find aught of joy or comfort which she cannot enhance?"

We selected this extract, as the ideas are in perfect harmony with ours, and we are gratified to have the opportunity to present these important truths to you.

When the way is made clear, many will look back with remorse when they behold the stumbling-blocks or rubbish of creeds, false teachings, and prejudice that they threw in the highway of progressive thoughts that are filling the minds of Humanity with a satisfying happiness, which is the kingdom of heaven—an assurance of life in the Spheres of eternal thought.

One morning, recently, an elderly gentleman, a member of the Christian Church, called on us, and as we conversed, I enquired about the doctrines and beliefs of his Church: he recited the fall of man or Adam—which was similar to other Orthodox beliefs.

He said that a Christian minister, who had been a missionary for many years, died, recently, and was perfectly resigned and willing to leave his fields of labor here and be with Jesus.

We asked him the meaning of that expression—was it to play on golden-stringed harps, or to walk the golden-paved streets of the far away home of the blessed?

He could not give an intelligent idea, what the happiness of being with Jesus consisted of.

Apparently, Christians have no conception of the true happiness in the pure love to Humanity, that can say, "Father, forgive them, they know not what they do," to their unfortunate brothers when they have transgressed the law of God that is within themselves, and committed cruel deeds for which they must suffer the penalty.

Many Christians have no pity for the sufferings of the unfortunate ones, but are filled with revengeful feelings towards them—which is just the reverse of the teachings of Jesus. And those who cultivate that spirit, cannot be considered in harmony with Jesus of Nazareth; and may search, in vain, to find that loving spirit, in the spirit world.

Man would grow cold, indeed, if the spiritual visitors did not come once in a while, and whisper to his Soul, "There is a sweet by and by," an evergreen shore, a happy hunting ground.

THE DIVINING-ROD EXPOSED.

A. Wilford Hall, Editor of *The Microcosm*, claims to have exposed the witch-hazel.

He says that it is believed in by thousands, yes, tens of thousands of intelligent people, many of them claiming to be Scientific investigators; and it is claimed that this simple, pronged rod, in the hands of an electrically gifted person, will indicate subterranean water-courses, ore veins, coal bed, etc.; and claims, also, that coal beds of immense value have been located, depth and thickness accurately described, where no indications warranted such conclusions.

We say, it is of no importance who insists that spirit power has nothing whatever to do with the movements of the Divining-rod, as there is no other way to do anything on earth but by spirit power.

Jesus said, I can do nothing of myself—my Father is greater than I am.

We know, by experience, that his words are a living truth—that we can do nothing without a continual touching of the brain.

Paul said, Brethren, I would not have you ignorant of spiritual gifts—and there are a diversity of them.

It is an in-born gift mediums possess: and the one having the proper gift takes the rod and points out the location of the treasure—mineral, coal, or water.

That medium is controlled by spirit power: the same as a mesmerized man is controlled by the mesmerizer. The spirit mesmerizer knows where the treasure lies, and influences the medium to walk in the right direction, and when the medium arrives at the place of deposit, the spirit mesmerizer bends the rod: the same as a spirit, who has passed over the border, controls the hand of a medium to write a message to a friend.

As there is no death, all, both friends and foes, are vigorously alive, and co-operating with us mortals to bring about a more elevated state of happiness.

The witch-hazel is only a convenient implement—there is no virtue in the twig; and a man pretending that he can guess the location of the treasures hidden in the bosom of earth, is absurd.

Mr. Hall says that tens of thousands of intelligent people have testified that the rod made a true sign, but he desires an especial sign—one for his gratification, he being allowed to furnish conditions.

When the Pharisees demanded a sign from Jesus to prove that he was not a fraud: he said, there shall no sign be given. And we say that the same class of people, to-day, would not believe in spirit communion, tho' one arose from the dead.

The Editor of *The Microcosm* speaks of Modern Spiritualism as a nonentity: and says that the divining of hidden ore is all guess-work.

Modern Spiritualism is the same as Ancient Spiritualism; and 10,000 intelligent witnesses are not sufficient to convince an Evangelical skeptic of the useful spiritual lessons that the Bible contains.

Our friends of *The Microcosm* express the idea, that by proving and

lecturing on the subject of Substantialism, they will, by that course, convince Materialists, skeptics, Scientists—yea, all the Gentiles will embrace the knowledge of their God, and a future state of existence.

We doubt their catching old birds with chaff.

They appear to us like drowning men catching at straws. It seems a poor substitute for the grand truths of the life and resurrection of the Nazarene.

He taught, by his life and resurrection, the Philosophy of human life; and demonstrated his teachings by his works.

Peter said that he was a mighty prophet, a medium for the pure spirit of loving-kindness, to manifest the same to mortals.

We will enumerate some of the phenomena that were presented to the minds of his (Jesus) pupils during the three years that they went about with him doing good and learning the powers and laws of Nature or of God—both are one.

The phenomena that is appearing in this Era corresponds exactly with the phenomena of that Period—so we have a precedent.

When the true character of Jesus is fully portrayed, Scientists, Materialists, and those called Infidels—all who do not believe the opinions of men concerning the characters and contents of the Bible, will, no doubt, perceive the truth of a future state of existence.

When those independent thinkers shake the hand of a friend who has passed thro' the shadow just over the border, they will not need to study Substantialism to prove a Center-Soul of Life, of Intelligence, and of Power, that, united with this Material Sphere, is the sum total of all things and all life.

Here is one of Jesus' lessons of Spiritualism:—

He took three men on a mountain and showed them a vision—the spirits of two men who had lived in this Sphere of existence. As they were descending the mountain, he charged them not to mention this until he had arisen.

It is evident that they were shown that vision to prove to them the resurrection of man from the physical body, that they should not doubt when they saw him.

Apparently, they did not comprehend the lesson, for when Mary told them that she had seen Jesus, and that he said:—

"Go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God."

They thought it was an idle tale, that their weak, deluded sister was mistaken—as the chosen ones think of their sisters, at this Period.

MRS. MINERVA MERRICK.

The Christian people have revised the Bible, and now it would be well for them to revise themselves, and see if their hands are not full of blood and murder; if they had spent the time fulfilling the laws of God instead of trying to improve the Word, that some call God, crime would cease, and peace and harmony prevail.

M. MERRICK.

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THE WATCHMAN.

Continued from Third Page.

Mother Church and her commands ever onward.

So help me God, and these Holy Gospels of God.

Now, Spiritualists and mediums, and all Protestants, Infidels, Heathens, and Indians and Chinese, what do you all think of the above oaths, as being taken by Bishops and Priests?

Take note and mark, that all who oppose the Roman Catholic Powers, are Heretics, out right. There are no Christians in the world, to-day, except the Roman Catholics, as claimed, set forth, advocated, and promulgated in their preaching, in private and secret, and in public—all their works are of the infernal Jesuits, who run their noses into all matters and things.

The late Roman sweepstake writer, O. A. Brownson, left the following record: VIZ.:—

Protestantism and despotism originated together, and have always gone hand in hand. Protestant Countries are always dissatisfied; whereas, Roman Catholic Countries are contented to remain in the condition they were born in: and we, as Romans, much rather our children should grow up in ignorance of letters, than be taught in any School that is not Roman Catholic to its core. And all who are outside of the pale of the Roman Church, are Heretics of the worst order, and are not Christians to the letter.

O. A. Brownson.

Reader, is not such fearful in the extreme, to be told us in our own great Country, the United States Republic?

But, dear brothers and sisters, as Spiritualists, the darkest hour is just before the dawn of day.

According to the report of the Roman Catholic Conclave that sat in session in the City of Baltimore, on the first day of October 1866, the presiding officer, the Bishop, in his opening, inaugural address to the Conclave, said, in part, It is time that you was moving up and forward, with the right foot foremost, as the devil is in the field—it is Spiritualism and Spiritualists, the devils. Yes, be up and doing, as such fiendish devils must be put down and subdued, at any cost. The number of devils, named by this Bishop, to be crushed down and out of earth's existence, was 11,000,000 of Spiritualists in the United States, on the first day of October, 1866.

What are our numbers, to-day?

I answer, certainly, over 15,000,000 Spiritualists, according to the Bishop's own showing up. We are in the ascendancy, and the respectable aggressors, and not the defendants. Spiritualism shall be the only true Religion of the earth.

Very Respectfully Yours.

NORMAN MACLEOD.

Chicago, Ill.

To be Continued.

"Be thankful you are poor. You will not have the trouble of crawling out from under a heavy monument on the resurrection morning."

"You are as full of airs as a music-box," is what a young man said to a girl who refused to let him see her home. "That may be," was the reply, "but I don't go with a crank."

Written for The Watchman.

THE DOUBLE.

Dear Friend:—Fearing to add, even by a feather's weight, to the world's vast horde of superstition, but also desiring to have the whole truth known, and, if possible, accounted for, I have hesitated about sending you one more incident of the "Double".

Mrs. Bullard, one of the most truthful and intelligent women of my acquaintance, was telling, last week, an incident of her girlhood.

One day, she and her little brother were standing by a window, looking toward the barn, and they saw their father going out there with a box on his shoulder, (one he usually took to carry feed in).

The children knew that their father was in the room with them, sitting by the fire, and holding his hands out toward it, and they both involuntarily turned and saw him still there. They said nothing to him about it; and nothing at all unusual happened.

It cannot be accounted for as an optical illusion, as the two saw it at once. If it was merely because the father was thinking of feeding his stock, and was mentally there, why do not these things occur oftener?

I think it is well to record them all, and then to seek a solution as to why and wherefore; and this is why I have written out this incident.

Granting mind-reading and clairvoyance, as well as "Doubles" and other strange phenomena, we still have no real proof that the dead live again. But it is proof that there are strange and interesting phenomena in Nature that are worth our while to study and strive to understand.

ELMINA D. SLENER.

Snowville, Pulaski Co., Va.

Written for The Watchman.

A DREAM OF THE PAST.

Inspirational Poem.

I stood 'mid the by-gone Ages,
Before a gateway of gloom;
Its doors were dark and forbidding,
And above them was written, "The tomb."

I asked a pilgrim, what lay there
Beyond that portal of stone?
He answered, "An unknown Country,
The hereafter, from which none return."

The ministers tell us, Heaven
Waits there, or a burning hell;
According to our believing,
Will that life be for us ill or well.

When talking of death, he shuddered
And heaved a deep, painful sigh,
And said, "How I dread the parting
With my loved ones—it is awful to die."

I can take no comfort daily,
When thinking of this life's close;
O'erhangs this mystery fearful
Of the Future—its joys or its woes.

I'd give name and worldly riches,
All precious I have below,

To gain one boon to me priceless,
And that is, of the Future to know."

I pitied that suffering brother
Believing that false, cold theme;
I told him, love knew no parting,
Man no death—then I awoke from my dream.

A dream, yet a true reflection,
Of the way death was looked upon
When ignorance, priestcraft, error,
Bound the mind in its darkness forlorn.

I think of the glorious Present
Aflame with spiritual light,
With death, hell, fear, satan banished,
Which composed mortals' gloomiest night.

I think of the truth that wraps us
In garbs of knowledge, to-day;
And of the immortal beauty
Rising free from the mouldering clay.

The crowds of busy, glad spirits
Between heav'n and our earth land
Seen, coming and going, dear teachers,
Our own friends, still with us hand in hand.

And gratitude fills my being—
My heart leaps forth with sweet praise
That man is born for progression,
To outlive all the Past's childish ways.

We live in a day of knowledge,
Of facts, of Reason, and love;
Our God is an Infinite Power,
Wrath, vengeance, and revenge, far above.

Death's old-time terrors have vanished,
And creedal errors are fled;
We know the eternal existence
Of the Soul, and that nothing is dead.

GENA F. SMITH.

Rockland, Me.

Written for The Watchman.

THE

COMMON SCHOOL.

The common School, with all its defects, is a very beneficial institution. Its defects should be amended from time to time; and the institution should be carefully guarded against any Sect or Party who may seek to damage its stability.

One of the most dangerous threats against our School system, has lately been made by a Mr. Capel, a lecturing emissary from Rome.

Mr. Capel says there are 8,000,000 Catholics in this Country who feel that our common Schools are inadequate to the wants of those people, because of Religious doctrines taught, repugnant to Catholics.

Mr. Capel hints that the word can be given "quick as the click of a trigger," and the Catholics would build their own school-houses, and separate from the common School.

Then, he asks, Would the Catho-

lies be willing to pay a double school-tax—one for their own School system, and one for a system they disapproved?

"No," says Mr. Capel, "they would rather fight."

Here is a very important point we wish to make apparent.

As God in the United States CONSTITUTION would be objectionable; as alliance of Church and State has always been disastrous: so the common Schools should be kept free from all Religious creeds.

This last point should be more carefully guarded against than it now is, and then we might turn on Mr. Capel with the unanswerable logic, that as our common Schools are instituted for a strictly secular education—they are adapted to Catholic and Protestant, Jew and Gentile, Mohammedan and Modoc; and all are expected cheerfully to contribute to an institution for the benefit of all, and adapted to all.

The Agent of a Foreign Power traveling in the States, meddling with its institutions, and threatening a "fight", is graceless and saucy: but the above hint of strict secularity, if carried out, would cut the grounds for interference from under Mr. Capel.

F. J. EMARY.

Oseola, Iowa.

Written for The Watchman.

THE OARSMAN.

Do you hear the dip of the oarsman's oar
As he glides away, away from the shore?
The sounds soft like music fall on the ear,
Of the oarsman's dip, as on he doth steer.

Dip, dip, dip, softly floats on the air
Tho' the hand of the oarsman be rough or
be fair—
Smoothly he rides o'er the wave & the tide—
Hear the dip, dip, dip, of the oars at his side

So, likewise, we all on life's river ride—
Must work with a Will against storm,
against tide—
But soft as the dip of the oarsman's oar,
There comes a sound from the other shore.

Soft and low, comes the sound to those
who will hear,
Brings a balm that is healing, as it falls
on the ear—
Speaks of a land to the spirit within
Where we rest from our toil, and our fight
against sin.

Shall rest from our labors—the billows
have braved—
Have crossed the dark river—in its rough
waters laved—
And lay down our oars, there to lie ever-
more—
We need not their help, we have landed
on shore.

Have landed on shore, and are waiting for
those
Who still ply the oars, and are seeking
repose;
Soon we shall hear the soft dip, as they come
Nearing the shore of their heavenly home.

Yes, nearing the shore, from their labors
to rest
With the true and the tried, with the pure
and the blest;
To dwell in the mansions of light & of love
By our Father prepared, in his kingdom
above.

H. D. VAN OSTRAND.

Troy, N. Y.

